

התניא קדישא

ENGLISH VERSION

המעיינות מגיעים חוצה
תוכנית לימוד התניא



1

חוברת
מספר



שער היחוד והאמונה-חנוך קטן - פרקים א'-ג'

LESSON

No. 8

■ Lesson Overview

Study of a section of Tanya

Study of new concepts

Section of Tanya explained

Exercises for review

Fun page

התניא קדישא

אך הנה ידוע ליודעים טעמא דקרא מאי דכתיב כי שבע יפול צדיק וקם ובפרט שהאדם נקרא מהלך ולא עומד וצריך לילך ממדרגה למדרגה ולא לעמוד במדרגה אחת לעולם ובין מדרגה למדרגה טרם שיגיע למדרגה עליונה ממנה הוא בבחי' נפילה ממדרג' הראשונ' אך כי יפול לא יוטל כתיב ואינה נקראת נפילה אלא לגבי מדריגתו הראשונה ולא לגבי שאר כל אדם ח"ו שאעפ"כ הוא למעלה מכל האדם בעבודתו כי נשאר בה בחי' רשימו ממדריגתו הראשונה אך עיקרה מאהבה שנתחנך והורגל בה מנעוריו בטרם שהגיע למדרגת צדיק וז"ש גם כי יזקין וגו'. והנה ראשית הדברים המעוררים האהבה והיראה ויסודן היא האמונה הטהורה ונאמנה ביחודו ואחדותו יתברך וית':

■ ראשי תבות וקיצורים

ראשונ' - ראשונה.	ות' - ויתעלה.
שיתב' - שיתבאר.	שאעפ"כ - שאף על פי כן.
ממדרג' - ממדרגה.	בבחי' - בבחינת.
וד"ש - וזהו שנאמר.	ח"ו - חס ושלום.

■ תרגום ביטויים בארמית

טעמא דקרא - טעמו של הפסוק.
מאי דכתיב - מה שכתוב.
רשימו - רושם.

■ NEW CONCEPTS:

מהלך -

A person is called a Mehalech, one who is 'mobile' (literally one who 'walks'). This is because a person can go forward and rise from one level to the next in such a way that the new level he/she attains is much greater than the previous level and incomparable to it.

עומד -

This literally means one who stands or one who is 'static'. This refers to one who stays in one place and does not go forward. Even if the person does progress, it is in very small steps so that one can still measure and compare the differences between one level and the next.

רשימו -

An impression left from some earlier experience. For example, if one writes something on a piece of paper and then erases it, there still remains an impression of what was written there before.

In the same way, when a Tzadik progresses from one level to the next in his service to Hashem, there always remains an impression from his previous levels, before he reached the level of Tzadik.

TANYA EXPLAINED:

A Tzadik rises from level to level in his Avodas Hashem

In the following section, the Alter Rebbe answers the question posed at the beginning of Chinuch katan about the Posuk:

”חנוך לנער על פי דרכו, גם כי יזקין לא יסור ממנה”

The Alter Rebbe had asked: “Since this is his way (the way of the youth), and not necessarily the true path, what is the advantage or the importance given to the fact that when he grows older he will not depart from this way in which he was educated in his youth?”

The Alter Rebbe explains: A person is called a Mehalech, one who is mobile and not static. A person must always grow and ascend from one level to the next in his Avodas hashem. A person has to grow in his learning of Torah and fulfillment of Mitzvos and not be satisfied to stay at one level forever.

True "Halicha", true progress is when one grows in leaps and bounds so that his new level is incomparable to the level he was at before.

A person who progresses this way over and over again until he reaches a very high level of Avodas hashem is a person we call a Tzadik. The love a Tzadik has for Hashem is very great. His soul is constantly yearning to be connected with Hashem and even when he is already at the level of a Tzadik he continues to strive to ascend higher and higher.

"Fall" between levels

There is a Posuk in Mishlei chof daled, tes zayin that says: sheva yipol tzadik vekam
"A Tzadik falls seven times and rises up again". This is seemingly hard to understand. How can we say that a Tzadik can experience a spiritual 'fall', G-d forbid?

Rather, this 'fall' occurs between his progress from one level to the next. Since this progress is one that occurs in leaps and bounds, once the Tzadik leaves his first level, and before he has yet to reach his next level, he experiences a type of 'fall'. What this really means is that in order to progress to the next level, a Tzadik must leave and forget what he understands from his previous level. In this situation there is a gap, that is called a 'fall'. This is what the Posuk means when it says: sheva yipol tzadik vekam. The Tzadik is in a situation where he has left his preceding level but has not yet attained his new level.

However, even so, another Posuk says: ki yipol loh yutal - "Though he falls, he shall not be utterly cast down". This means that although the Tzadik experiences a fall, it is not an absolute fall, G-d forbid. The expression of a 'fall' is only in relation to his first level but not in relation to other people who have not yet achieved the status of Tzadik. So although, this Tzadik might be in a situation where he has 'fallen', he is still higher than everyone else in his Avodas hashem.

During the 'fall' – Love from the times of education

What is it that allows the Tzadik to still be higher than all other people despite his 'fall'? This is due to the impression left behind from his previous level, before he attained the status of Tzadik. At that time the Tzadik served Hashem with love that is achieved through contemplating the —
What this Posuk is teaching us is that when a Naar – one who is young-Yazkin grows and progresses in his service of Hashem, he becomes a zakein, (the description given to one who has achieved the level of being able to delight in G-dliness, the level of a Tzadik), even then, lo yasur memena, he shall not depart from the path of achieving love that he followed when he was young, the path of love from contemplating the greatness of Hashem.



1. In your own words, write the Alter Rebbe's question on the Posuk of chancoh lanaar.

2. Explain the concept of a Mehalech.

3. When does a Tzadik find himself in the situation where he 'falls' from his previous level?

4. ki sheva yipol tzadik " What type of 'fall' does this Tzadik actually have? Explain.

5. " ki yipol lo yutal" What ensures that this 'fall' is not a complete 'fall'?

Ascending in our service of Hashem and the level of Mehalech

There are two ways one can ascend from one level to the next:

1. When the higher level is only slightly higher, then the understanding that one has from the lower level helps the person understand the next level.

2. When the upper level is incomparably higher than the previous level, then not only doesn't the previous level of understanding help the person, it actually hinders his or her ability to grasp the concepts at the higher level. In this instance, the only way the person can grasp the higher levels is by first forgetting what he or she knows about the concept from before. This is what the gemara tells us:

"ר' זירא כי סליק לארעה דישראל, יתיב מאה תעניתא, דלישתכח גמרא בבלאה מיניה,
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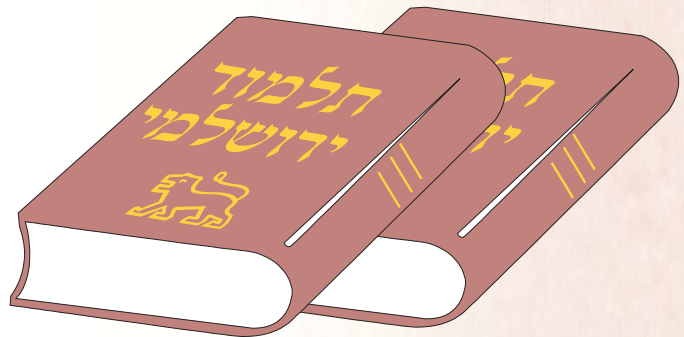
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“When Rav Zeira went up to eretz yisroel, he fasted one hundred fasts so that he would forget all the Talmud bavli, so that it would neither hinder him nor confuse him.”

The study of the Talmud yerushalmi was completely different to the study of the Talmud bavli . This is because the Talmud yerushalmi is called the talmud of eretz yisroel and due to the G-dly light and holiness of eretz yisroel there are no questions. However, the Talmud bavli which was written and studied outside of eretz yisroel in the land of bavel, is studied via questions and difficulties that arise because of the darkness of exile.

Rav zeira was therefore required to forget everything he had grasped from the Talmud bavli and the method with which it was studied. This was in order to enable him to ascend to eretz yisroel and to be able to study the Talmud yerushalmi which was a study incomparably greater than his previous study and one whose method was also incomparably greater.

(Adapted from *Likkutei Sichos* Vol 14; p.175)



1. Why did rav zeira want to forget the Talmud bavli? Explain.

2. Of the two ways in which one can progress, which way is described in this anecdote about rav zeira ?

3. What is the difference between eretz yisroel and chutz laaretz?

4. How many differences can you name between the Talmud bavli and the Talmud yerushalmi in addition to the ones mentioned in the anecdote above?

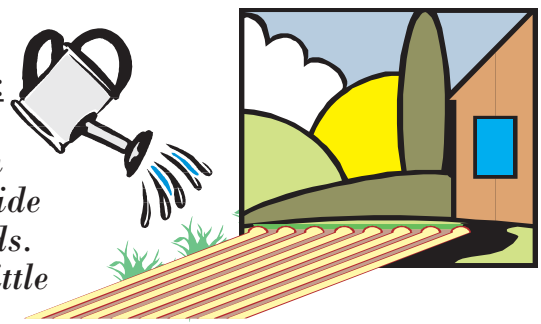
5. What do you suppose are some of the reasons for the differences you listed?

READ THE FOLLOWING STORY
AND ANSWER THE QUESTIONS:

The Levy family had a beautiful garden in their yard. One Sunday, Chaim went outside with his father to plant some vegetable seeds. They used a hoe to turn the soil and dug little holes into which they placed the seeds.

Then they covered the seeds with more soil and Chaim watered the garden bed.

On Thursday, Chaim grew impatient. He wanted to see how his seeds were sprouting. He ran out to the garden and quickly dug up the garden bed. He looked and was astounded. The seeds that he had planted and watered had rotted!



Chaim quickly ran to his father and said, “Father, something terrible has happened! The seeds have all rotted! Now nothing will grow. All our efforts were in vain!”

Chaim’s father smiled and stroked Chaim cheek. “Don’t worry Chaim. That is the way things grow. You take seeds and plant them in the ground. The seeds then rot and decay. It is only from this decay that the plant or fruit tree will grow.”

1. Write the steps Chaim and his father took in order to plant seeds in their garden.

2. Why was Chaim dismayed?

3. How did Chaim’s father calm Chaim down?

4. Which concept does this story illustrate? Explain.



PICTORIAL QUESTION:

Study the picture below.

1. Describe what you see.
2. Which concepts are expressed in this picture?

